



# BISHOP GOODMAN

His Proposition :

*In discharge of his own Dutie and Conscience both to God and Man.*

**P**ivate interests, as they work the deepest impressions, so are they usually the first motives and occasions of great Publick designs ; though I am not altogether ignorant of some seerecies, and close carriage of business in these times ; yet here, I will onely take notice of such things as did manifestly appear to the Publick view.

The beginning of our late troubles and wars, was upon this occasion : *K. Charles* sent down the Common-Prayer Book to be used in the *Scottish Church* ; and as the *L. Archbishop of S. Andrews*, then Chancellour of *Scotland*, did very well observe, If it had been recommended to an *Assembly of Divines* there to have been discussed ; or if it had been sent to the *Parliament* there to have been confirmed, it is thought it might have taken good effect. I doe therefore much commend the practice of former times. That *K. James* began his Reigne with the Conference at *Hampton Court*, which did much settle and pacifie the controversies then in the *Church of England*. *Q. Elizabeth* began her Reigne with a *solemn Disputation* between the *Bishops*, and those other *Divines*, who had fled for Religion beyond Seas. So in *Q. Maries* time, there were several

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Edward 6. *his Acts and Monuments.* In K. Edward the 6. time, came some Divines out of Germany, as Bucer, Martir, Fabius, who were sent to both the Universities, there to dispute and determine controversies in Religion. Henry the 8. did his best endeavour to procure Philip Melancthon to come over; and though he fayled therein, yet Agents came from the severall Princes of Germany, who together with the Kings Commissioners might treat for the settling of Religion: I have seen the Originalls as they were copied out by the Clerks; the English Commissioners did acquaint the Forain Agents, that K. Henry had assumed the Title, to be Head of his Church, and for support of that great honour, he had First-fruits, Tenths, Subsidies, and other payments from the Clergy; he had likewise the disposing of Church preferments, whereby he was absolute in the Government both of Church and State, and none of his Subjects had any forain dependance, or could appeal to the Church of Rome.

Scripture  
head of the  
Church.

His divor-  
ces.

These Relations did little please the forain Agents, for they did consider, That if the King should be the supreme Head of his Church; then it would follow, That the Emperour should be the Supreme Head of the Church of Germany, whom they hated ten times more than the Pope; and therefore, their resolution was, that as Scripture was the onely judge of controversies in Religion, to determine them; so Scripture should be the head of their Church, they would be wholly goverened by Scriptures, they would obey none but Scriptures, and acknowledge no other head: It should seem their wisdom proceeded not so far, as to demand who should interpret Scriptures, or who should judge of the Exposition of Scriptures? In default, and for want of such conference to settle Religion, Henry the 8. made no other change in Religion, but onely took upon himself the Government, and in right thereof, he disposed of the Revenewes; and to this Church Government did belong Matrimoniall causes, and thereby he had power to divorce himself from his Wives as often as he thought fit, (for the Law was in himself:) and probable it is, that he had an intent by his Spirituall power,

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to proceed against his own Wife, *Anne of Cleves* in point of Heresie, and so to have burnt her in stead of a divorce, had she not very wisely (though falsely) accused her self to have been formerly precontracted, whereby the Delegates (such as had their power from the King) adjudged the Marriage to be void, and both parties to be at liberty to match where they pleased; and that *principall Chaplain*, who was so much imployed in the Divorce, was now as much imployed to find out Arguments for the lawfulness of Polygamie, so to satisfie his Masters appetite with variety, and to give him greater hopes of Issue: and had it not been that the King was now grown in years, and his body exhausted and tyred out with his own lust, it is not unlike but he might have consented therunto; and then being an approved Doctrine by the *head of the Church*, it might have past for very sound and Orthodox.

Not to dwell altogether at home, if we look abroad, we shall find that very lately the *Synod at Dort* did settle the differences of Religion in the Low-Countries, which together with the sacrificing of old *Barneveldt*, did procure their peace; and not onely in Protestant Churches, but in the Church of Rome, the Councell of Trent did much settle the Controversies in that Church, insomuch, that I could never have beleev'd such plotting and practising against that Councell, had I not seen with mine own eyes, the originall of those secret practices subscribed by the Actors themselves, and other great witnesses beyond all exception: and thus, if through all ages, we shall come to that Councell in the Acts of the Apostles, we shall ever find, that Synods and Councells have been used as the ordinary means for composing differences in the Church.

Now I speak it to my great sorrow and grief, I know no Nation so much distracted with Sects and Schismes as we are; and fit it is some course should be taken to give satisfaction to weak Consciences: the Church of England at this time is in so sad and mean a condition, that we are scarce capable of a Synod; for I am confident, that the greatest number (if not all) of the most learned, judicious, Orthodox Divines, are so de-



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dejected in mind, as that they are not fit for a *Synod*, nor will be admitted to have a *free election* in the choice of their Clerks; and they are so utterly plundered and undone, as that they are not able to bear the charge of a *Synod*, and sayling herein, let us find out some other course; suppose a *disputation*, where every man might give an account of his Faith; but this were to expose the truth to great inconveniences. *choler and passion* doe therein usually prevail, there would be a needlesse multiplying of words; and sometimes in a hot pursuit (the Hare would he lost) we might lose the state of the question: and commonly, men contend not so much for Truth, as for Victory. If then, in discharge of mine own duty both to God and man, I should propose a course, I hope it could not be offensive.

No disputation

The resolution  
doubts in  
Religion.

For I see as mean men as my self in the City, who have their private Congregations, their set times of meetings on the week dayes; they have their conferences, private satts, and thanksgivings; and even in Churches they have Lectures set up without any licence, or publick authority; then why should I be afraid to set up an Exercise to satisfie mens doubts and scruples in Religion? no man is bound to beleieve, but wholly left to God and his own Conscience, that when he finds better reasons to perswade him, he may alter and change his opinion: Thus as there are temporall Courts to determine controversies concerning the right of Inheritance, and other differences between men; so there may be a little power left in the Spirituall Court, onely to satisfie the doubts and scruples made in Religion; and such a course (God willing) I doe propose to my self, to undertake towards the end of *May*; I give long warning before-hand, that if I should be forbidden, I might desist.

Modesty in  
presenting  
the doubts.

The Order which I shall observe is this, That he who presents the doubts, must present them in Writing, and the Writing not to exceed half a sheet of Paper Written on both sides; he must present them in *modesty*, giving every man that due respect and honour which belongs to his place and calling; he



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he must subscribe his name, his age, the condition and course of his life, the place of his dwelling; and it were to be wished, that some others would testify their knowledge of him. His doubts shall then be publickly read, and in due time they shall be answered. I doe not herein presume on mine own weakness, but upon *Gods great mercy and goodnesse*, who never will be wanting in his own cause, and in defence of the truth; neither will I neglect the means under God, but I will advise and hold correspondency with the best *learned men in England*, and I *doubt not but God will assist*. I am now past the age of man, and consequently past as the joyes and hopes of this world, so past the fears and terrours of this world; and so let God be mercifull unto my soul at the last day, as I shall deliver nothing, but what I conceive to be *Gods truth*; the World hath been now long deluded and abused with controversies of Religion, in so much, that there is little Religion left amongst us: I hope to discover some secretes, and to make it appear who are and were the *great Imposters*; And here I doe make this *challenge*. *profer and challenge*, Let any man bring me the body or system of his Religion, together with all the severall members and branches thereof, and if I shall not make it plainly appear, that his Religion is a *self-bomicide destroying it selfe*; (i.) admits contradictories in it self, I will be of that Religion. 2. If any man shall bring me a Religion which shall subsist with *humane learning*, (which in effect is onely reason improved) I will be of that Religion. How wonderfully are we bound unto God, for that great certainty of our Religion, which is not onely grounded upon the divine testimony revealed, confirmed by miracles, and wonders, far above all naturall power, written in our hearts by *Gods sanctifying Spirit*; together with the infusion of grace, whereby we belceve Misteries above our naturall capacity; but likewise that our Faith and Religion should have those speeciall properties of truth, that it should *coherere sibi*, agree with it self, like a well governed City, or a well compacted body, *pacem habens ad invicem*: and as it agrees

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with

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with it self, so it should subsist with all humane learning, which serves onely to *adorn Religion*.

*the method  
be obser-  
ed.*

Now for the method which I shall observe in giving satisfaction to all doubts and scruples proposed, though I doe much commend the School method, which is first to make the strongest objections; then laying open the naked truth, and fortifying it with sound demonstrations and reasons; those former objections which at first did seem invincible, alas! they fall of themselves, and come to nothing and so are soon routed & easily dissolved; and this course, I conceive, doth best represent Nature; as in digging for Mines, the Earth, Stones, and scurse we dig up and lay aside, and so at length we come to the pure Ore, this we refine, and use the earth and scurse to scour it. Though I commend this method, yet I will forbear to use it, as being not so fitted to every *mans capacity*: I will therefore use mine own method, which is a little more easie: First, I will use two or three quotations out of Scripture, and no more. 2. I will shew the analogy, or correspondency which it with other Texts of Scripture, and other Articles of our Faith. 3. I will shew how it was implied in the state of Nature before the giving of the Law. 4. How it was shadowed forth in the types, figures, and ceremonies of the Mosaicall Law. 5. How it received ripeness and perfection in the state of the Gospel. 6. How it hath been continued in the Church in the Primitive age, and in all succeeding times; and this to appear especially by the ancient Liturgies, not by stragling words taken out of Fathers, which being spoken upon severall occasions, might be variously interpreted. 7. The great inconveniences and absurdities which would undoubtedly follow, if any other Doctrine should be admitted. I doe the rather acquaint you with this my method, that such as shall have any doubts or arguments to propose, they may doe it according to this method, if they please.

*Religion  
settled by  
Laynes.*

When I have answered Objections, then I will reduce all to the Church of *England*, as it is settled by the Fundamen-  
tall

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tall Laws, by the Statute Laws, by many Acts of State, and generally, by Publick Authority; to this end, I have read all the Statutes, all the Parliament Rolls, many Acts of State, Articles, Injunctions; yea, I made a hard shift (I cannot now doe the like) to understand some of their Reports in Law, onely such as did concern Religion. I never did regard any particular Opinions; for all my time the Professors in Cambridge did differ in their Opinions; the first difference began between Dr. Whitaker and Dr. Barrow; then in their Successors, Dr. Ovevall and Dr. Playford; and then in Dr. Richardson and Dr. Davenant.

Heretofore I took some pains to know how far the Imperiall and Civill Laws, together with the *Roman Histories*, did give testimony to *Christian Religion*, even before such time as the *Emperors became Christians*; and how far they did touch upon some controversies now agitated in the Church: since, I took the like pains in our Common Laws, but my Notes are burnt and plundered, and with sorrow and grief, my wits and memory are likewise plundered, and my age gives me assurance that I shall recover neither the one nor the other; yet still I have a will to doe good, though I doe foresee that this my project will fayl and come to nothing; yet my honest intents will appear, and that I have done my uttermost indeavour: and if any one shall blame me for indiscretion, truly it hath ever bin my course and practice to desire God in all my actions so to direct me, that I might rather seem to the world to want wit and discretion, then to neglect my duty to God, and my charity and conscience to man: and my fault easily deserves pardon, because I am now come to those great years which may claim a priviledge to doat.

Tying my self to Religion as it is settled by Laws, under favour be it spoken, I doe not think the temporall Judges of our Common-Laws so fit to interpret them; but rather the Spirituall Judges, the Church men themselves, especially such who were the Law-makers, and knew their own intents best, and as it may be supposed, had a speciall influence in those Laws, while

*The Civil  
Laws.*

*Our  
Common  
Laws.*

*The  
Spirituall  
Judges.*



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while the Temporall Judges were onely assistants, and not permitted to speak but when they were demanded; besides the honour of Priest-hood, which is not to be inroached upon within the compasse of his own sphere; thus I shall reduce all Opinions to the *Church of England*, as it is settled by Laws.

Protestant  
Religion.

For the name of *Protestant Religion*, that I may confess my own weakness, I never yet understood what was meant by it; yet I have read *Sleyden* and *Florimond* both very wise and excellent Authors, though different in their Opinions, Factions, and in all their wayes and courses; yet they agree in the name of *Protestant*; for 1529. there was a Diet held in *Germany*, where many Princes, Free States, and others, did enter a solemn Protestation: 1. Against the Pope and his Power. 2. Against the Emperour, and the Power which he claimed. 3. For an absolute liberty and freedom of Conscience, that every man might profess what Religion he pleased, and none to be molested therein. There were then at least 14. severall Religions which did enter this one Protestation: and if the Jews, the Turks, and the Heathen had bin present, no doubt but they would have joyned in the Protestation, and so become Protestants, and yet not converted from their own Religion, much lesse made Christians; how this word Protestant should signifie and point out any one proper Religion, it is beyond my understanding; the *Roman Catholicks* protest against all Religions but their own, and therein they become Protestants. The Laws of *England*, and the Acts of State finding this inconvenience, doe usually add this one word, and call it the true Protestant Religion, which doth very much qualifie the business. Now when I say that I will reduce all to the *Church of England* as it is settled by Laws; I must here crave leave to take some further advice concerning the Ordinances of Parliament, which were made without the Kings consent, while the Kings Power was acknowledged, how far they doe oblige out of Parliament, and how far they differ from Acts of Parliament, for herein I am not yet so fully satisfied.

The Ordinances  
of  
Parliament.

Now that the Church hath lost all her Temporalities, the  
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Revenues are gone, the Jurisdiction is gone, the Honour and Esteem is gone, and nothing left for further or future Sacrilege; it may please God to use this as a means that our Eyes may be opened, and without any temporall obstacles, we may discern the naked truth, and so agree in one Faith, while the controverſie-moungers who were the Incendiaries in the nature of Buffoones, most contemptible in themselves, they must find out some other trade to thrive by; for their Patrones and Supporters have now their own ends, and swallowed up their morsell, and have no further use of them; and now they must fall to sedition and matters of State between the *Presbyterian* and *Independent*; (men whose wit, learning, honesty, and Religion, carry an even and equall proportion) while all of them running themselves out of breath, and finding how one error hath begotten another, they will at length return home and seek shelter under the Apron of their Mother Church; and by Gods assistance I will doe my best endeavour to hasten their return.

*The controverſie-moungers.*

I cannot serve God in any other kind, for my strength will not serve me to Preach; and though no man doth honour Preaching more then my self; yet I doe not think it alwayes a like necessary; where Religion is once Planted, and that men are sufficiently satisfied in the truth of Religion, that there they should be still learning, and that the *practice of Religion* should onely consist in the *precept*; this I doe not commend; *multiloquium parit contemptum*; there may be *Satietas in sacris*; it is not frequent and long Preaching, but painfull and profitable Preaching which works upon the minds and affections of men. It cannot be denied but many *Sects and Sectaries* have risen from rash and unadvised Preaching; men must fill up the houre sometimes with impertinencies, sometimes with seditious discourses; but alwayes with needless repetitions as the *Directory* commends extemporary Prayer: so following that example. (for the reason is alike in both;) some men will Preach *ex tempore*, and while they sweat in the Pulpit, and fill up the houre with weak stuff, the judicious hearer presently concludes,

*Preaching when necessary.*

*The abuse of Preaching.*

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that this man breaks the fourth Commandement, *Six dayes shalt thou labour and take pains, and the seventh day thou shalt rest*: but here he hath bin idle, and not followed his Studies the whole week, and now he labours and sweats on the Sabbath, and truly to little purpose; for as it is in Husbandry, according to the pains of the Husbandman, together with Gods mercy, the Earth brings forth her increase: so according to the pains of the Preacher, he must *expect* that the People shall edifie; for if he be careless and negligent, and regard not his own Preaching, he cannot in justice *expect* that others should greatly regard it. Thus far the judicious hearer, but the Sermon consisting of weak stuff, the weak hearer, suppose Tradesmen, Artificers, if they have but a volubility of speech, they will adventure to make such a Sermon. Thus you have preachers of all Trades and Professions: thus some Ministers desiring to be reputed zealous and painfull in their Calling, with their tedious and frequent Preaching, they have prostituted the very honour of Preaching, and made it contemptible.

Some Preachers there are whom of all others I doe most commend: I confesse I received more benefit from them, then from others; and these are Silenced, Sequestred, Plundered, and utterly suppress; for it is an Error to think that all Preaching should come from the Pulpit. Men Preach in their lives, in their actions, in their examples; *The Heavens declare the glory of God; and the Firmament sheweth his handy work: one Day telleth another, and one Night certifieth another*: here is excellent Preaching indeed, not an impertinent word: Thus the Church in all her Orders and Ceremonies did Preach; the building of great Cathedralls, set forth the Majesty and Magnificency of God, and that he was to be served like a God. Thus we consider *Solomons Temple*, where the very snuffers were of beaten Go'd; they did likewise assure us, that God had his dwelling and habitation amongst men, which was an argument that God was once Incarnate, and visibly conversant with men: And whereas the Jews expect a Temporall Messias, I doe acknowledge that in all the Old Testament there is not  
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one word to the contrary; and therefore I beleeve, that Christ was not onely a Spirituall, but likewise a Temporall Messias; for what Emperour or King of the World ever had, or possibly could have so many Temples, so many Religious Houses, so many Servants, Archbishops, and Prelats to be served in such rich Vestments and Copes, such continuall singing Prayes and Hymnes, such excellent Musick, while all the Christian Emperours and Kings did bow and obey him, offering up their Crownes, and submitting themselves to his Laws, to testifie that the whole World was onely created for his Service, that as he was the beginning of all, so he might be the end of all. God cannot bereave or divest himself of that Honour, but all must tend and end in his Glory.

*Christ was  
a temporal  
Messias.*

Such as have pulled down these Temples, and committed Sacriledge, they doe but second the Devill in his courses; for the Devill intended to possess himself of Gods Throne in Heaven, and sayling in that attempt, being justly cast down; yet still he continues in his malice and obstinacy towards God, and hath so far prevailed with his imps, the wicked of this world, that as he could not possess Gods Throne in Heaven, so neither should God have any Throne upon Earth; they would exile God from the Earth, as the Devill was cast down from Heaven, to be revenged of God, while God for a time permits it. Truly Sacriledge is the renouncing of God, and of his Service, and the greatest of all sins; and while they destroy Temples, they make it known whose sons they are, and against whom they fight; while they take Gods Inheritance here into their own possession, they renounce their Inheritance in Heaven; while they adhere to the world, ceasing upon Church means, spending them in all luxury and riot, they doe thereby shorten their own lives, and hasten to their own homes.

*The nature  
and first be-  
ginning of  
Sacriledge.*

But of all Preachers I doe most commend the Orders and Ceremonies of the Church, for they were all significant, and had some speciall use: As to instance in the observation of times; The Ecclesiasticall year begins with Advent, wherein we are first awakened with the feares and terrors of Gods last

*The Church  
did preache  
in her Cere-  
monies.*

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generall judgement; *per setam introducimus limum*, the needle first enters and brings the silk after: Then we consider the necessity of a Saviour; and here the Prophecie of *Esay* is read, which of all other Prophecies doth most punctually set forth the comming of Christ: Here we express our hopes and expectations in the *Antiphonies* of the Church, *Rorate Caeli desuper & nubes pluant justum, aperiatur Terra & germinet Salvatorem, attollite portas Principes vestras, & introibit Rex Gloria, &c.* Then we consider the Types and Figures of Christ in the Law: So we end our Advent with *John Baptist* the immediate fore-runner of Christ.

What we  
learn by the  
observation  
of time,

Then we come to the *Nativitie of Christ*, where we consider all the Miracles and Wonders which then passed the Song of the Angels, the Stars appearing to conduct the Gentiles to the place of his Birth: Here we express our excessive joy for his comming, with all kind of mirth, with Hospitality to entertain the members of Christ: this time lasts to the Purification, which is the time of the lying in of our Lady; and according to our own custome and fashion, while Wives are in Child bearing, there are Banquets and Feasting for joy that a Child is born, and that the Mother is safely delivered: How much more should our joy be, that God is born in our flesh, to the salvation of Mankind? After the Purification, we consider the Infancy of Christ, and what then happened; his flight into *Egypt*; the murder of Innocents; his return from *Egypt*; his manner of going to *Jerusalem* at the great Feasts of the year; how he Disputed with the Doctors at twelve years of age, when he was lost in *Jerusalem*; then we come to his Baptisme; and his first Miracle of turning Water into Wine.

Septuagesima.

But seeing our sins are the great hinderance to Gods mercy, in *Septuagesima* we consider our sins, and how they have drawn Gods punishments upon us: Here *Genesis* is read, where it appears, *That man was Created in happiness, but fell for his sin; and the punishment of his sin, was no lesse then Death*; as an earnest thereof, we see the murder of *Abel*,  
that

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That God would not spare the most righteous ; so that if the Sonne of God took up mans nature, he cannot be dispenced withall, but he must dye ; *Statutum est*, there is a Statute past, and none can be exempted : This generally appears in the Deluge, where in effect all mankind perished, and that there are other punishments after Death, it is intimated unto us in the burning of Sodom and Gomorrah with fire and brimstone. Then to shew the generall afflictions which befall man ; it is manifest how Esau did persecute Jacob ; how the Famine drove the Israelites into Egypt, where they lived in bondage ; all this appears in that one Book of *Genesis*.

The Punishment of God for sin.

For preventing Gods further anger, and appeasing Gods wrath for sin ; there must be a time for repentance, with all humility and mortification, to testifie our inward sorrow ; Thus we begin Lent with Ashwednesday, and perform that Ceremony, *Pulvis es, & in pulverem reverteris* : Then we keep our forty dayes Fast, according to the Imitation of Christ ; this continues, and ends with the Death and Passion of Christ, whereby we express our grief, that we should be so wicked, that needs the Sonne of God must dye for our sins. Thus, with repentance, we prepare our selves to celebrate the Resurrection of Christ, that we might rise together with him, and in assurance thereof be regenerated in him : Here we sing our Hallelujah, with the greatest expression of joy and comfort ; for at this time Christ is supposed to be on the Earth as a Conquerour, having finished his labours and passion. Thus we continue to the Ascension of Christ, before which we have a Rogation-week, that so our prayers, and we our selves in heart and affection, may together ascend with Christ : and though we are left here behind, yet still we comfort our selves, that, according to his promise, we doe undoubtedly expect the comming down of his Spirit, which we Celebrate at *Pentecost*. Now in regard the three Persons have thus revealed themselves, we therefore keep the next Lords day, in memory of that high Mystery, the *Trinitie in Unitie*,

A time of repentance.

Our joy with Hallelujah.



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*The Collects  
and Gospels  
fitted for  
the time.*

*All Saints  
and all  
Soules,*

*The Nati-  
vity.*

*The resur-  
rection.*

*the Unitie in Trinitie*; and from hence all the rest of the Sundayes have their denomination; *according to their distance.* And because these Mysteries are all imprinted in the blessed and holy Eucharist, therefore we keep *Corpus Christi* day, for the Honour of the Institution of that great Sacrament; and for the rest of the dayes, they have proper Collects, Epistles, and Gospels, fitted for the times. (*E. G.*) we have twice that Gospel of feeding so many thousands with so few loaves. First in Lent, to comfort us in our fasting, that God is able to feed us with a little, as well as with much: Then is it used in Harvest, to put us in mind that we should not ascribe all to naturall Causes, but still acknowledge that the same omnipotent God who hath now multiplyed the Seed, and sent a plentiful Harvest, he is able, and did likewise multiply the Loaves, to the feeding of many thousands without the labour of the Husbandman, or the help and use of the Sun in the Firmament. Thus every Moneth hath Holy-dayes, to put us in mind of the Communion of Saints, and that following their example, we shall have our part and portion with them: And therefore in the last place, we keep all Saints Day, in memory of that Holy Communion with them: And because all dyed not Saints, therefore we keep the next Day in memory of all Soules, to put us in mind that we must follow them, and that God will accomplish the number of his Elect, and that we shall be all gathered together, and all to appear at his last and generall judgement.

Thus the whole Year runs in a circle of Devotion, though we cannot with the Angels be alwayes praying God; yet, according to our weakness, we doe by degrees and accession our best endeavour to follow the example of their Holiness. From the year, we come to the quarters, and moneths, Gods Providence hath so disposed it, that the coming of his own Son should be at the return of the Corporeall Sun in the Heavens; when the dayes begin to lengthen, then Christ came into the World, *as a day-star to enlighten our darkness.* So the Resurrection

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rection of Christ by a speciall providence of God, falls out in the Spring time, which is in effect, the Resurrection of the Naturall Year; for then every Plant begins to rise out of the Earth with a new Body; And so in every Quarter, we have our *Ember Weeks* for our Mortification and Devotion, as in every *Month* we have Holy-dayes for our Imitation.

From the quarters, and the moneths, we come to the dayes of the Week, and in them with our Hymnes and Prayers we commemorate the work of every dayes Creation, and how wonderfully Gods mercy and goodness appears in the variety of his Creatures, together with that excellent order observed in the Creation, how fitting and agreeable to the nature of every thing in particular.

From the Week, we come to the Houres of the Day; at mid-night we celebrate the Birth of Christ, his descent into Hell, together with his last and unexpected comming in Judgement; At three of the clock we commemorate the song of the Angels in the Birth of Christ; as on the contrary, at the same time, we remember the apprehending of Christ in the Garden by the Jews: At six we celebrate the comming of the *Gentiles*, and they received by Christ; then we remember the carrying of Christ before *Pilate*, there to be condemned: At nine we celebrate the comming down of the Holy Ghost, and then we remember the crying out of the Jews, *Crucifie, Crucifie*: At twelve we remember the sending of the Apostles into all Nations to Preach Christ *Crucified*, which was then done at the very same houre of the Day: At three we remember Christ giving up the ghost upon the Cross, and at the same instant we consider the declining of the Day, and our own hasting to Death to follow Christ: At six Christ was taken down from the Cross by *Joseph of Arimathea*, and *Nicodemus*, men scarce mentioned in Scripture before, who durst not openly profess Christ, to give us an assurance that Christ died for sinners, and is able in an instant to convert them: At nine we com-

*The Canon-  
call houres.*

*The memori-  
als of Christ  
for our De-  
votion.*

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commemorate the Buriall of *Christ*, and then the nine a Clock Bell Rings, to put us in mind of all those who have departed in *Christ*. Certainly no Man can dislike this course of Devotion, if he hath any spark of Religion in him.

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**A Short Ejaculation, or a comfortable Meditation, when grief and sorrow doth oppress us, which I doe recommend to all Church-men, who are in my case.**

*Quare tristis es anima mea? & quare conturbas me? Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei & Deus meus. Crede videre bona Domini in terra viventium, expecta Dominum, viriliter age, confortetur cor tuum, & sustine Dominum: ego pauper & mendicus sum, Dominus sollicitus est mihi; Nudus egressus, nudus revertar. Dominus dedit, dominus abstulit, sicut Domino placuit sic factum est: sit nomen Domini benedictum; Si bona suscepimus de manu Domini, mala quare non sustiniamus? Non sunt condigne passionibus huius temporis ad futuram gloriam qua revelabitur in nobis, Nulla mihi nocebit adversitas, si nulla dominetur iniquitas.*

**F I N I S.**





*Bishop Goodman his Propositions.*

commemorate the Buriall of *Christ*, and then the nine a Clock Bell Rings, to put us in mind of all those who have departed in *Christ*. Certainly no Man can dislike this course of Devotion, if he hath any spark of Religion in him.

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